~~to the~~ the ground without a covering of any kind. The people were grieved. They washed it & some man gave to S a good coffin (1), with carved sides. They also gave him skins & other things for the dead, & of course he had many of his own. Then the bore the dead down to the burial ground near the village. The family of the girl hurriedly buried her on the spot without ceremony, they were afraid: they knew that she had done great wrong. S was so heart-broken that he did not hunt for the rest of the winter, he had plenty to live on in fact. His greatest grief was: his honda had come before he had been with her long enough to get a child. S's w had 3 children & 2 babies. After about 4 months her F asked him if he would like to marry her sister; they had a fond feeling for him. He agreed & married (2) her. This is frequently done if a w's people respect the man, otherwise not. It is US law for a man to marry 2 sisters at the same time. This was about X. S rejoiced: the girl filled the place of his dead w. He went hunting, with many days to help him packing in, as always done. Within a year he produced a baby. (3), who later on became the X-husband of

Stars who flourished in the time of the famine, 2 of whose adventures I have accounts.

At that time only lies were ~~boxed~~ placed in the boxes. If's grandfather, Shaken, is in a tree, the box is hidden under a thick branch where no rain can touch it.

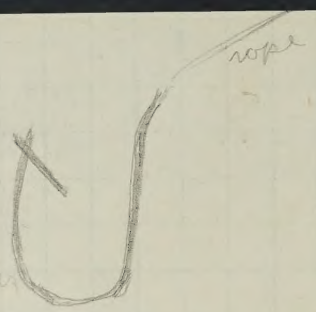
1145

1) X q̓ləm

2) q̓apxòwk

3) ~~tuqatip~~

4) kamèlx

5) 

6) q̓lexkìn dìltəlc = sardine like fish, a bit smaller

7) q̓òttnɛ̓los = Lovisher Channel

8) = bait

9) shaix

nutèix zbwaum·y

An Islat by (2) wanted to fish for black cod (1) in the spring of next year, so asked her if to take 3 young girls to help her get much (3), i.e. cedar bark for making rope. She went away for 4 days & returned with a large supply as he had requested. All summer & winter the 4 ♀ worked at the rope, making it at least 300 yards long; Lavisches is deep. Meanwhile the ♂ & 3 helpers were making hooks (4), shaped like (5), of the knots of cloud & fallen hemlocks. The inner of these is cut out, bent into shape, painted with tamals grease, & tied, after a week they remain ~~when~~ they are bent. In January the things were ready, & the long work of tying the hooks was done. They went to (7), where they caught plenty of (6) as bait. These were caught in the evening, & ~~at~~ the line thrown over in the morning before eating, this is a law (9) of both fishers & hunters, no hunter would ever eat before hunting. No caught twenty (1), over a 100 at a time many hooks, but did not break often; more than once, it was a cold time of year, this was the first time cod had ever been caught, it was soon after the 1st people had arrived & Kwaus showed (2) how to make a cod hook. After

1147

(1) kŏmokwà

(2) sint

(3) He sint hunt for ther boss, komokwa.

(4) ~~at atty~~ cixtz umka, ~~thumbog~~ her her name

that many people copied the art. He proceeded to cut & dry his fish & worked steadily until April, at which time he was able to let down his line 3 times a day & caught a vast number of fish. At the time that Prevaux had shown them how to make the hooks, he had also taught the men's w how to cut cod properly, & always to throw the cod heads into the ocean. They remembered to throw the entrails all right, but the men's w made numerous mistakes in the method of cutting. This was known to (1), the boss of the under-sea girl, who, being said to know all about what we do. He was angry, & his boss of all fish, including the black cod & the cod, had been insulted. He sent the black fish (2), with orders to carry off the man's (3) a pretty girl (4) who always dumped the entrails into the ocean. The (2) watched where she was about to dump the entrails, & when she came a little in they grabbed her. To the people it seemed she had been eaten by the fish, in reality they bore her to their invisible canoe (as with the salmon canoe, invisible to all) & carried her to (1)'s house. Here she saw many strange fish & was brought to Komokwa with his huge hat. Meanwhile the people were alarmed at the loss of (4), thinking her dead. The man & his w were grieved,

1149

(1) snukilh als ponohiwa

(2) ~~skwitan~~ squeletair

(3) the proper way was to ~~pleas~~ splet it clean without cutting bones, but had erred in cutting the collar-bone (2). Heaven only knows what that may be in a fish, but JP swears that the same word is used as for our collar-bones.

(4) JP's RM married an Estonian, hence this story reached him. It is not a swear-word, but must not be used casually.

(5) "Open your son's face"

(6) coming down to the whalebone in winter. Kinhimalotta is a great Diety of ST, & often remains in the upper heaven with him. Sometimes when no clouds, a little queen is sometimes seen, which is said to be this (5)

(7) ~~shaded~~ officials (8) sli (9) whoms x

~~kinhimalotta~~. In heavy rain, a man having the power to call goes to some distant place & hollers loudly "kinhimalotta, please open the upper heaven, where your son (6) resides (7)". This causes the rain to cease. The words are always the same & must be said in secret but loudly. The power is inherited. JP got this power from his FB, it is a secret power, obtained from the people from heaven. Kinhimalotta dances in this upper heaven (8)

(9) This is not his own name; it refers to the great value & unapproachableness of this upper heaven

& brought it back to her. She tied it on a stick over her shoulder & paraded the town singing, "What is it that (q. lai-sɛ tɛ) is carrying? she is carrying the foot that howakila cut off". She hid herself at the end of the town, got a mass of hemlock gum, placed it around her foot & tied it in place with sticks. Then she returned singing, "Her leg is now gum". For 10 days or so she kept the gum in position, then when she took it off her leg was o.k. Kwaus was amazed but he & the woman avoided each other. That is how we have learnt that gum is useful for wounds, & is always used, it softens the damaged parts & helps a fracture to close itself. K once tried to persuade the girl to go somewhere to get berries with him, but she refused on the ground of being afraid of him. He tried no more

1159

(1) anil x saix

(2) ~~[illegible]~~ mubisum

(3) ~~tubis~~ tubis, & tz ut

(4) mastybis/a

(5) mustolat a

(6) x/m x/m laix

(7) at tum

Near Salmon River Kwaux made a piss-pot of stone, called ①. It was used as a piss-pot, ~~was~~ worked as a mirror, whether the water in it was piss, or as now, whether just rain-water is in it. People went there to [paint their faces] ②, or [wash & beautify themselves] ③. All people, if they visited Kimsquit, went to use the mirror. Before that time when people went to beautify themselves, other people had to do it, but this helped them a lot, & the name of Kwaux was known in other places they had to have help in the process. The name ⑤, from this occurrence is given to the small q's, used be Samuel King's D & a Bella Bella. It is not an Atsutte name, merely a play name.

⑥ was a (a·alk) Tyi, perhaps 500 years after the first people, at Salmon River. In those days there were many a·alk who made trouble for the Kusiut, being more numerous & younger, as no man could become a Kusiut before his hair was white. These (a·alks) used to dance for their business, often inviting the Kusiut, they used to build a house for their own business where nobody lived. ~~They do~~ This ⑥ used to dance of (Lam·bt ɛ l" ɛl·a). Once he met an old alkotla ⑦, i.e. banished from

1161

① k_2 & l'alt

② $\ln a t t_2$